Friday, January 22, 1965

Part I:

For your information, any tapes that we make on a Friday are available for whoever wishes, that is, whoever has come to a Friday. You also know that Friday for music, that people can come if they wish, but it is always on the basis of being invited. And there is a certain nucleus which has come already for quite some time, so this applies only to new people. And sometimes I will say yes and sometimes no. The reason for that is simply that I would like to talk every once in a while on Friday as if we have a group meeting on Tuesday. Partly because I think it will help to create a certain level if we want to listen to music in a certain way. And the other is it will relieve me also to have to do on Tuesday what I set out to do and what I originally said, that we would have mostly lectures on Tuesday. I would like to change that. I would like to make Tuesday, that is the so-called esoteric group, also one with questions and answers, although the answers may be quite lengthy.

So that for that reason, Friday will be devoted at least partly to discussion of certain subjects or points of interest. And what we usually will talk about is probably based on experiences I might have had during the preceding week. Or whatever may have come via some discussion in Seattle, or Berkeley, or elsewhere, or conversations I might have had with some people of the group.

But I would like to say something regarding this question of music; what it really could mean. Becaue music is a language. It is of course the kind of language that is not expressed in words. It's only sounds. No particular formulation, and for that reason probably not easily understood, because different sounds will appear different to different people. Very much the same, however, as the different words will appear differently to different people depending on their connection, their connotations, and their conditioning.

In sounds it is very much that same way, although it is a little bit further removed. And it comes a little closer to the possibility of expressing something that cannot be expressed in words.

It is a form of communication. And it is a question where does it come from? Though it many times comes from one' consciousness. And then when we /// talk at meetings it is really to feed consciousness, that is to try to understand what is needed for life from the standpoint of consciousness, how to try to reach to become more conscious, and how to talk about the ways how it can be reached, what kind of method is available, and what do we do with it?

With music it is on the basis of one's feeling. If it is rightly understood it could become an emotion. And the central point for that is one's conscience. That is, conscience will function exactly the same way as consciousness would function in the mind.

How to develop it. By an openness, a relaxation, and quite definitely a freedom from the ordinary kind of formulation. That is, it is not like words. The sounds have to be understood for whatever they are worth. And the realm that they belong to is exactly that it is impossible to put them in words, or even to formulate or to hint at them.

How can a conscience listen? It is really quite important to see what one has to do.

It belongs to an emotional sphere. And since emotions are tied up with the condition of the body, as you know, the first requirement is that the body is absolutely relaxed. If it isn't that, it will affect any kind of an effect on the feeling center and the translation of that kind of a feeling will immediately go into a certain state of the body. The more relaxed you can be, the more you cut, as it were, the connection between your body and your feeling center, and the more possibility there is for the feeling center to

function on its own.

This is a very long process. But the process of listening to one's conscience is also a long one, because conscience is not developed. And it cannot develop in the atmosphere in which usually we live. So that even if there is a little inkling of something that perhaps could start to talk, it is drowned out immediately with our ordinary life.

So again, if one wants relaxation for the body, one has to have relaxation for the mind also. And you have to try to exclude from yourself, while you listen, the different kind of thoughts of worry perhaps, and whatever may have been happening before. Do not try to think. Try to eliminate it as much as you can. You will not be able to eliminate it entirely, and it is necessary that the mind continues to function in a very simple way. But do not give attention to the thoughts. Sometimes you say I can have this operate better if you close your eyes. Maybe you can. Maybe you can also have a certain staring with your eyes so that there is no reception in your mind. And that the thoughts that are there also will take their place because they are not called upon. That is, they can be left alone, because associations don't call them. And you do not feed, if you possibly can, the association.

So that is a second requirement. You can call it quietness of your mind. Of course it has to do also with not classifying, not determining, not recognizing, not saying it is this and that or sounds like this or that — freedom to receive. And it is the sound itself. A combination of sounds. What is expressed in it? Not the harmony. And not even a melody. But what is it? Vibration rates by means of touch. Sometimes vibration rates by means of a rhythm. Sometimes by means of the use of a pedal.

These are the three fundamental things regarding listening to sounds which can produce in you a reverberation in your emotional center. If you digest it; that is, if it penetrates, if it really starts to function, it will

feed your conscience. And sometimes your conscience will become quite verbal. Not in words. But give you at certain times definitely a realization of a level in which you could live. Or it even might create in you the possibility of wishing for something that you don't have.

These are requirements regarding listening to music if one wants to listen to it as a form of communication. Relaxation, emtying of your mind, just listening to the vibration rates which might, might touch you. Three things. It is not easy, because they have to be done simultaneously. If it only one, the other two will create difficulties and obstacles. All three together can produce a very definite result.

One has to learn that. It is not so easily acquired. It is worthwhile to learn it, at least to make the attempt.

Try your best.

Part II:

Why is conscience so important? Because we talk about that all the time, and I have said many times that it is more important than your consciousness. The consciousness can give you a guide if you want to know how to get from one place to another. What direction you want to go, and also to judge, partly, at least a certain valuation is possible. But the conscience will give the force.

That is, you have to see what are the motivating forces in your life. What is it that you really want? And on what do you depend? Is there something in yourself that could be like your conscience which will prod you on? Or is there something that you realise that you haven't got, and that at times you put yourself in a certain posture of wanting it, wishing it, maybe, praying for it. But, all the time, even if one goes through little formalities — I call them little formalities — that is they are really temporarily a certain

means in order to get to some other place. Reading books. Hearing about this and that. Things that are of interest. Things where you can get a little bit angry about because it is an unjustness. Things that have to do with suffering of yourself. That things are not exactly the way you think they ought to be or that you would like to change them. All of these things are quite useful, because they are forms of life that one has to use for work. And work simply means that if I can at such times actually become engaged in an aim. That is, that my aim is to wake up. That then all the different things that can lead to it are gratefull accepted. Including reading books about work; including people who tell you about it; including Gurdjieff, for instance. All of that can start in you something that is a motivating force for yourself, because it has affected you.

But what is the purpose? Because you cannot continue to go through life constantly so-called being affected. Something has to start within one. I have called it feu sacre; I have called it a certain self starter. Something that is there in you that whenever, you might say, you press the button. You remember last week when I said this question of being that ought to be available for one at any time you call on it. That is, that it is there, if you wish to call on it. And then it has to be there within you. That is, what can be within one on which and on what you can relay? Because the whole idea of any kind of a teaching is to build within one's self something that becomes sufficiently permanent and also gives you solidity, that it is with you like your shadow is with you. That you will not lose it regardless of the conditions in which you happen to live, and that maybe even if the conditions are very diffioult, that because of that maybe, that you remember and realize that there is something in you and not something on the outside. And that you don't have to run to someone to find out what to do, but that you will gradually find out in yourself what it is that ought to be done. This is your conscience.

It has to become much more vocal; much more part of one: much more allowing for it to grow; much more creating the conditions in which it will grow, and not all the time remain dependent on outside conditions, or things that you call on for help. It is good every once in a while to pray to god. I'm sure that if the prayer is from all three centers, that it will be heard in some way or other. But again, if it will have an effect, you will start then with that under that kind of guidance, doing something in your life. It will give you at most, I say as a prayer, even a prayer that is heard, will give you at most the right kind of attitude on the path which is correct. And then again it is up to you.

You see, if that were not true, life would not go through you. Life would be separate from you. Your heart would be outside your body. It is within. Your conscience is within. The unfortunate part is, it really doesn't exist. And how to feed it. How to create conditions in which it could grow. Sometimes, I said, that is by prayer, that is the attitude that one wishes it and wishes it very much. Also the question of accepting life the way it is presented, without wanting to change it, that is if one faces difficult situations, you face them, and then to make them, you might say, the best of them, in any event to try to keep them. Not to run away. To face whatever the difficulty may be and then to use that kind of a difficulty for your own growth if you could at such a time, understanding the difficulties, perhaps where it comes from, if you then could convert that energy into nourishment for your conscience.

You see, it's not your soul. Your soul is quite different. Your soul has to go through many more metamorphoses before it actually could start to become alive. It is a combination of your conscience and consciousness that will create a soul. But together with that, the freedom of your body has to be there.

Regarding conscience, that is not as yet necessary to be free from the

body entirely. It can still be connected, but it has to start gradually to tell the body that that is on the way, that sooner or later it will have to face that problem. But that that problem is not as yet a question of your conscience. Your conscience is still much ~~s~~ too much connected with your body as it is. But also it has to know that out of that, giving in sometimes, sometimes following, following that what one wishes sometimes, quite easily, or not so easily, partaking in that kind of an activity because one wishes, that is, because one's conscience allows it. It is alright that that goes on for a little while. Don't think that one becomes conscious overnight. ~~One~~ One does not wake up that easily. So for a long time maybe you go along with it, but all the time you tell it, it is only for a certain length of time. You tell your body it will die. You tell your Kesdjanian body it will die. Then they, that is your body and your Kesdjan, will be prepared to give up, at the proper time, whenever it is required. And it is not that they will wait until their natural death will occur. Anything that I am willing to give, that I could possess, but I have to be first quite clear about what it is not to possess it. This is the freedom I mean; freedom of your body. Ultimately freedom of your feeling, your emotions. Perhaps ultimately freedom of your soul. It is so far removed that we don't want to talk about it and don't dare. For us conscience is the most important thing now, because that is the motivating force of wishing to listen to it. And then in listening, give it attention, and then when you hear it you will know how to open further to it and you will also know what kind of conditions are required for a further growth. It is a force. It has to be used. It has to be used properly. It is a force that can grow out and then in itself completing its octave at si-do becomes a tremendously important part of one. Because then that kind of conscience has become operative at the si-do. When that octave is fulfilled, completed, it is exactly the same as sex in ordinary center — physically.

For that reason it is necessary to understand relationships, and to know what part different parts play, and how they are related to each other, and that one's conscience, if one pays attention to it and wishes it to develop, will gradually tell you what is right and what is wrong. It will not do more than that. It will only call a halt to that what you know, maybe with your mind, but this time you know it with your heart, that it should not be or should be experienced. And when that kind of a guide exists, when it is there almost I would say fullgrown, when it has grown up to its si-do, that is the ultimate possible development, then it can connect with your conscious state. And then your conscious state can at times when they are conscious connect with your consciousness, with and with a conscience. And then in that you are being.

The ultimate aim is that — to be. To have that level. To represent it. To be that even without action. Simply to be. That is the true meaning of I am.

To such an aim for us, if you wish to work.

Part III:

One of the most terrible things is that one is sometimes at a point when you see the promised land. And that you have already because or work or because of conscientious attempts, you have already developed something in you which has become very sensitive. And also at times there is a possibility that a certain form of a level of being is there.

And at such a time when that comes, and when there is a realisation not only of the possibilies in general, but of the possibility for one's self. That is, it is as if at such a time the veil is lifted a little and you see, as I say, the promised land. It is as if you come down from the mountain and you see that where you might be able to go. You say, God willing. But, you also realize, because you are not a fool, that you cannot do it. That is, that you do not as yet have the capacity. And that is a terrible state to be in.

Because one sees this. One sees that something ought to be done. You also see that it could be done by you, and at the same time you have to admit that it is not as yet possible. And to go through that stage. That is purgatory.

That is, that there are perhaps still certain things that have to be eliminated. Or also the possibility of that what is potential has to grow out further. And one is every once in a while in a quandry to know how to create the conditions for that growth, even if one wishes. And then the admittance that it isn't there yet. And with all one's heart one wishes it, but it is impossible to find the right word, or to find the right attitude. Sometimes of course one prays in such a case. Sometimes one is very quiet. Sometimes one has to be reduced to the inability — that is the realisation of such inability that one cannot do; honestly and sincerely, one cannot do. And in that kind of silence where practically everything that opposes it has been, has been killed. That it has been told to shut up. Leave me alone. I wish to find out. I don't need anybody. Let me be by myself. Let me see what I can find within my own conscience, maybe, to the extent that it is developed. Or consciousness to the extent that I have knowledge of what it is and what I should do regarding work. And even then, in that kind of prayerful attitude, sometimes it is as if that what is so beautiful, and what could be gotten, eludes one.

How will one continue with this? Because there is a time limit. That is, that what is so beautiful as promised land has to be reached within a certain length of time. This is the most terrible thing. There is a time limit to purgatory. There is an end to that kind of an emotional state. You can say evolutionarily it ought to go into something else higher, and of course that possibility exists. But how many die before they reach that? How many die in ordinary life, having seen the possibilities of what ought to be done and could be done and not do it? And yet one is at such a time in such a

terrible state. Tears won't help. Sentimentality won't help. Quietness won't help. Advise from others won't help. Nothing will help, then only one is with one's self and then one sits. And let the tears run down your cheeks and feel as if you are completely wrung out. And know that there is nothing in you that really can be of any value regarding that what you see as a possibility. And that you are almost afraid of going further, because what will it be when I get there? Can I, at such a time, be really, I call it appreciative, but can I really be worth that what I will enter into?

The reason that I want to continue is that there is no other way out, I cannot retreat. There is nothing possible any more because everything behind me has been burnt. And still then I must walk, I must crawl, I must stand up, I will get tired, I must continue to work. And I have to find the particular means for myself in relation to that what is possible to do. And even if it is only one minute a day. Don't forget, even that short a time spent in the attempt of trying to become conscious is worth it. Don't ever say to yourself, it is impossible. Don't ever say that it cannot be done. And have constantly the hope and also the assurance that if one is willing that one can sacrifice everything of life for one moment of that kind of unity. It is then, as if at that time, one is already joined with that what is going to come. And in that, then one receives from that most beautiful thing ahead of one, a strength which starts to kindle in one's self certain fires.

All that is needed is the posture; an emotional posture; a willingness to receive. A willingness, you might say, to clean up the mess in which one is. And then starting from that, stretch from that maybe very low point, but start. Don't wait. A moment a day. Next day it will be two moments. The day after it will be intensified moments. This is the assurance one must have for one's self that one wants to continue to live. Because if you don't have that, you will die. Purgatory will kill you. It will become too much for you. You will never be a man if you give up. But if you don't give up

there is a chance that one could become a man.

How to work for one's self in one's way, the way one knows how. Not conferring with anyone. Not asking anyone. But to stand on one's own feet and to look ahead and thank God that you have a heart. Your heart will understand and your mind will feel.

After all, children, this is the aim of one's life. It doesn't matter how you call it, it is the aim of a human being. To understand that there is something to be done regarding one's life. And that that part of the life has to be put in the scale and matched with the efforts on the other side of the scale. To that extent when there is balance, to that extent I will be ih equilibrium. That is the way God wishes the universe to be — in balance. That is the way I wish to be, as an example or a replica of that what God is ow to the extent that I understand such laws of the universe of which I happen to be a part, a small, very small, almost nothing, infinitesimal. Still existant even if it is not life complete, it is still breathing. It is still receiving conscious impressions.

Such attempts tomorrow, the day after, during the week, such attempts that you make up. And that you will not forget and that you will remain patient, but you must work. You must not sit idly by. You must really all the time have it on your heart, so that it sometimes is heavy and that you cannot get away from it, because you know that it has to be solved. When you remove it there is emptiness. When you leave it underneath, your conscience will grow.

To one's conscience, children.

Well will we say another one? It is tiresome you know. I say that everyonce in a while. And I mean it. If you really feel it is too much too much — go.

Part IV:

The ship Karnak is a method. The same way as the ship Occasion was a

method. Karnak means dead body. The ship is a body. The ship is a carriage. There are two important parts in a ship; one is where the captain is because he steers, and the other part is where the engines are because they propell the ship. Each one of us has a ship, has a body, has a possibility of an engine, also has a possibility of a captain.

What at present time is taking place is that there is something like a captain which tries to steer the ship and that there alsow is a little bit of supply for the engine to run so the boat moves. And there is a passenger on the boat and passenger has gone downstairs to take a little nap.

It is too bad that the passenger is asleep. You can call it I, if you like. And you hope that at times, and that's what the captain sometimes hopes for, that the passenger will wake up, even if for a little while he may walk around to see what is the captain doing. And maybe if he is really interested and not too sleepy, he will try to find out if the engines are still running well enough.

These are the little inspections that sometimes have to be made by the passenger when he walks around on deck in order to stretch his legs, you might say. And not so sleep all the time because he cannot sleep all the time. And then his interest becomes the captain. That is, the top of the ship where the captain's cabin is. Where Beelsebub sits and talks with Hassein under the Kalnokranonia, if you remember, that from where one could see space. And where discussions take place. And where the mind, you might say, is playing. And Hassein, being the little grandson, is now under the influence of Beelsebub who is the passenger. The passenger who is alive and awake and now fulfills his duty: to interest the different passengers who happen to be on the ship also, as best as he can, to talk about the possibilities of work. The engineer on the ship, when he or Beelsebub, or perhaps at times Hassein, who is destined to become his substitute, that is when the grandson grows up and becomes

father. And when the father grows up and becomes grandfather.

Every once and a while Beelzebub goes from the ship, from the top of the ship down into, you might call it, the bowels of the ship, that what really takes care of the digestion of the body. And inspects it; and encourages that what is there as motivating power to make sure that the engine runs correctly with enough of this and enough of the other; that it is well regulated, that it is like gas and air in a combination in a carburator. So that it doesn't sputter. And that it still retains enough power and that also not too much gasoline is used, that the mixture is not too rich or too lean. This is the condition of one's physical and also emotional center. That is, primarily the engine is that what is one's feeling which one has to guard. That what is the inspection of the ship as the passenger walks around to see where it leaks or why it tilts a little. Or why it is so difficult and perhaps it needs a little painting — whatever repair is necessary for the maintenance of the ship. Beelzebub takes care of that. And then when he goes up stairs again and talks, then he is taking care of the managment. And whenever there are any particular questions, the captain now knows his place and comes and asks what will he do. Here we are in front of a comet which crosses our path. Will we wait? Will we go through? Will we make a detour? Tell me Beelzebub, what to do. You know all the answers. You know how one, even if one waits, spends one's time in talking about that what is right about ships, about methods, about planets, about states of emotion, about what one ought to do, what is the best to do to save evergy, to remain efficient and at the same time utilize the time.

You see, Beelzebub had a plan. It was not only that he was an awake passenger on a boat. It was not only that the boat as such is dead. That the body itself should not have anything else than only a rudder which is manipulated by the captain. And that the force has to come from a different

source within one's self which is one's conscience.

So that if Beelzebub has understood his life, and has made use of the place of Mars where he was banished for some reason or other, that he took with him his kinsmen, that is, these people who are constantly around one. That is whatever it is that one considers one's personality, with all the habits, and they then go into training under the influence of whatever is there then as mind, trying to understand what is required in order to assume for premature interfering.

And then Beelzebub's son, the father of Hassein, and Uncle Tooilan are also engaged, and they are instructed by Pooloodjistius, you know, the sirlikner, as it is called, the educator, the pedogogue, who teaches these children and also Tooilan, particularly. Being interested in the affairs of the Earth, help in building the telescope. Whereas the father of Hassein is more interested in the construction and configuration of the rest of the universe.

And so on Mars life continues until there is a messenger, not particularly an archangel, but someone sent by archangel Looivos, to tell Beelzebub at the proper time, when his son has grown up enough to become mature, that then, let's call it an angel or a messenger, comes and tells Beelzebub that he has pardoned, that His Endlessness has pardoned his family, not Beelzebub, but that from how on the son can return to the center of the universe. And they, having finished their education, fly away to the center. And when they arrive there, because of this education, and there is a certain pride perhaps in Beelzebub, knowing that his children are now going to fulfill a certain function.

This he tells Hassein! The father of Hassein starts to fulfill a certain function as if he becomes the second in command, an adjunct chief for the maintenance of the universe. And Tooilan becomes the head of a radio reporting station. So that the etherograms which Beelzebub continues to send then to Tooilan since he is interested in earth.

Tooilan is our feet. Hassein is our feeling. The father of Hassein is temporarily one's mind.

And when the little reporter receives, because Tooilan happens to be in Purgatory as one of the helpers there, it starts among the souls on Purgatory a little bit of commotion, hearing about earth, as the etherograms are now presented also to Looisos, who visits Purgatory once in a while.

And so when Purgatory is a little upset, because apparently the conditions on earth as reported by Beelzebub are not so satisfying, and perhaps some of the souls on Purgatory are reminded of the conditions in which they used to live, and try to understand why such events as on earth should take place.

And as you probably remember, fifty of them were selected. Those fifty who were probably the closest to His Endlessness, after having purged themselves of unnecessary things which still kept them away from being joined to the center of the universe. And they form a committee and they start to investigate.

Read Beelzebub. Read the book with intelligence and with your heart. Take your time for it. Set it apart. Try to look, to see what is this Gurdjieff. What has he done? What has he all put in this book? What is there for us to take and to eat, and maybe to digest, but in any event, you might say, to respect and to admire? Because such stories of the universe, such a story of Beelzebub, such description of ships, such real understanding of relationships of centers — you do not find it so easily. Go ahead and try to find it. Maybe after a long search you might come back again to that what is right here at hand. That is a book called BEELZEBUB'S TALES TO HIS GRANDSON. Containing ALL AND EVERYTHING. In your hand. It is there. Don't go too far away. Do whatever there is at hand for your hand to do. Don't become a missionary thinking that it is all over the world, and that even you might have to go to Tibet or Ceylon to find it, and to think that perhaps Buddha with his sapphire eyes will give you the secret to life.

And you come home, in your room, in your apartment, and you look at your bookshelf, and then, for heaven's sake, there is Beelsebub, and there is the little tale of Hassein. That's what is within one as the possibility of a conscience developing. And which at times understanding that what is needed and perhaps weak because it is as yet unable to behave like a man. That nevertheless he knows he must someday grow up in order to take that what belongs to him.

This is in the book. This is what you ought to read. This is how, how you should spend your time. To extract. To take. To take what you can. And to take it now. And don't wait for tomorrow.

I've suggested for you to read Beelsebub 3 times this year. You know what it amounts to? 11 pages a day. I am quite certain you are behind. And you will have a hell of a time catching up. And of course it is not that I would really say that your own conscience should insist on having read it 3 times. Perhaps you cannot do it. Read it once, then. But do it right. But try to imagine what will you do if you wait for 2 or 3 months and you don't read at all. And the book is there gathering dust. And then at the end, in August or September, all of a sudden you discover that you really ought to make haste while the sun is still shining there. And then you try to crowd in a little bit of time a great deal of information. And nothing will really be of particular use, because the time that you spend on it is not enough to digest it.

So you see, try to remember. I say it is a small task. But it is a rewarding one if you really want to find out what is Gurdjieff worth. And what can it be in your life? And study it. Take it in. I say digest. Eat it. Eat it. It is there for all of us to eat. This is what he meant. This is what he meant by leaving it. This is what he meant when he wrote it for 7 years. 7 very difficult years. But, it was done. I say, keep it, take it, and maintain it. Maintaint it in accordance with Gurdjieff.

To Gurdjieff, children.